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THE ANCIENT SCULPTURED MONUMENTS OF THE COUNTY OF ANGUS.

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BOMBAY BRANCH
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THE ANCIENT

SCULPTURED MONUMENTS

OF THE

85116

COUNTY OF ANGUS

INCLUDING THOSE AT MEIGLE IN PERTHSHIRE
AND ONE AT FORDOUN
IN THE MEARNS.

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EDINBURGH MDCCCXLVIII.

At p. 11, Notice of Plate XIV., line 1—*for* 1811, *read* 1805.

In Plate XX., the Pillar described as the Keillor, is better known as the Baldowrie Stone.

PREFACE.

The Sculptured Stones of Scotland form a class of remarkable Monuments, that have long alike excited the curiosity and baffled the ingenuity of the learned and the speculative; their symbols and character are still unexplained, and their age undetermined. Tradition, indeed, is said to have attributed some to the times of King Arthur, and to connect others with defeats of the Danes, or with incidents in the domestic history of the country. But whether our early historians found a tradition floating on the popular voice, and embodied it in their tales, or whether these, invented for the occasion, gave rise to the so-called tradition, seems to be involved in almost as much doubt as any other circumstance connected with these ancient Sculptures. Perhaps the only authentic early notice we have of these Monuments, is the mention, by Fordun, of a magnificent Cross, dug up at Peebles, A. D. 1261,[1] and attributed then, on the faith of a stone urn or coffin, said to have been found near it, to the end of the third century.

Some of these Monuments, possibly, may be ascribed to Pagan times, since they bear only strange symbols, resembling, in some degree, those on certain obelisks of antiquity; but most have a richly decorated Cross, and other Christian emblems.

On one of the Stones at St. Vigean's is seen, on one side of the Cross, a procession of Religious, some say a funeral; on the other side, a figure of a naked man, apparently about to sacrifice a victim.

Of these Monuments, only two or three are known to bear inscriptions in alphabetic characters, and these have not yet been interpreted. A rubbing of the Inscription on the St. Vigean's Stone has been submitted to, among others, the learned Mr. Petrie, Author of the work on "The Round Towers of Ireland," who is of opinion, from a portion of it which he has deciphered, that the Monument is Pictish; and he expresses a hope that he will be able to explain the Inscription.[2]

While so much has been done of late years towards the collection and preservation of all written materials of Scottish History, it may seem strange that so little attention has been bestowed on Monuments, which, subjected to an extended and careful comparison, may serve to throw some light on the manners and customs, and even the origin, of former inhabitants of the country; or, perhaps, to fix the limits within which certain races were placed. For instituting such a comparison, it is necessary that accurate Drawings should be collected, of sufficient size to exhibit all the details of the Sculpture; and it is with a view to lay the foundation of such a collection, that the present work has been undertaken. It is merely an attempt to delineate, with strict accuracy, all the Ancient Sculptured Stones now extant in Angus, together with those at Meigle, in Perthshire, and that at Fordoun, in Kincardineshire.

Pinkerton, writing of these Monuments, remarks,—"It is well known, that there exist in various parts of Scotland, but chiefly on the east side, from the river Tay, as far as the county of Sutherland, singular erect stones, generally with Crosses on one side, and upon the other, Sculptures, not ill executed for a barbarous age. These chiefly abound in the county of Angus, the centre of the Pikish dominions."[3]

"It is much to be wished, that a general collection of all these curious Monuments were published in Plates of a just size, those of Mr. Pennant being too diminutive, as well as those of Mr. Cordiner, whose representations cannot be trusted, his imagination being strangely perverted by some fantastic ideas of the picturesque, while those of Mr. Gordon are too rude and inaccurate."

"The most remarkable, and almost perpetual symbol on these Stones, is that of two circles, joined and crossed by another badge, resembling two sceptres connected by a cross line. Sometimes, as at Glammis, there are two circles, with a large one in the centre; sometimes a Serpent is surmounted by the two Sceptres. These symbols occur both in the male and female Monuments [He supposes the mirror and comb to indicate a Monument to a female];[4] and amid so much obscurity, it may not be unreasonable to conjecture, that they denote the royal race, which was so numerous among the Piks, owing to the singular mode of their succession in the female line."

This *conjecture* of Pinkerton's is not to be taken for more; and he himself adds, that "the surest explanation of these Monuments would arise from a collection and collation of all that remain." He is probably not correct in limiting these Monuments

[1] Grose quotes from the Chronicle of Melros, that this Cross was found A. D. 1260; but this does not appear in the Bannatyne Edition.

[2] At the end of the first line, or first word, of the Inscription on this Monument, are three points, thus ⁘. According to Montfaucon, the use of three points, whether their arrangement be triangular or perpendicular, is a mark of considerable antiquity in MSS. and inscriptions.

[3] Pinkerton's Enquiry. Advertisement, p. x. *et seq.* Edinburgh, 8vo., 1814.

[4] On a Monument engraved in Montfaucon's Diarium Italicum, the mirror and the comb are found among the supposed emblems of the trade of a smith; the mirror being of polished metal.

to the northern bank of the Tay, as Macduff's Cross, and that of Mugdrum may have been of the same class as some of those in Angus; and there seem to have been two in Clydesdale; viz., Cuinhé Blair [vulgarly, Queen Bleary's] and Barrochan Crosses.

In the following pages no attempt has been made to explain the symbols on the Monuments; the object being to collect materials for future investigation, not to hazard conclusions which at present can be drawn only from insufficient data. But when any tradition, or asserted tradition, connects itself with a Stone, this has been given, and freely commented on. Nor has it been attempted to describe the figures: with how little success this has been tried formerly, may appear from the principal figure in Plate VIII. having been said by one to represent a woman torn by dogs or by wild beasts; by another, to be Daniel in the Lion's Den. Certainly the beasts seem rather to be licking and fawning upon the human figure, whatever it be, than tearing or attacking it. One or two other instances will be found in the descriptions of the Plates, and more might have been cited.

Of the use of Crosses as landmarks, bounding districts and jurisdictions, many instances might be given, and a few of the more remarkable may be quoted. On Stanmore was a Cross, which marked, according to Fordun, the southern limit of the bishopric of Glasgow: "Ejus versus austrum episcopatûs tunc temporis ultimus finis fuerat, ut esse modo de jure debeat, ad Crucem Regiam infra Stanmore."[1] Wynton makes the Rere-cors on Stanmore the Western boundary of King David I.'s Northumbrian dominions:—

> The King Dawy wan til his crown
> All fra the Wattyr of Tese of brede
> North on til the Wattyr of Twede,
> And fra the Wattyr of Esk the Est,
> Til of Stanemore the Rere-cors West.

This Cross is said by Boece to have been erected on the conclusion of peace between William the Conqueror and Malcolm III. "Crux vero lapidea medio erigeretur campo Stainmoir cum duorum a lateribus regum statuis: quarum altera finem Anglicæ ditionis, altera Scoticæ terminum significaret. Ea Recrois, hoc est, regum crux appellata."[2]

Shire-Cross Stone, on Wrynose, divides Cumberland and Westmoreland.

Camden says of Macduff's Cross:—There still remains, not far from Lundoris, a Stone Cross, which served as a boundary between Fife and Strathern, with an inscription in barbarous verses, which had such right of sanctuary, that a murderer, within the ninth degree of relation to Macduff, Earl of Fife, if he could reach the Cross, and pay nine cows with a heifer, should be acquitted of the murder."[3]

Turketul, Abbot of Croyland, A. D. 946, marked the boundary of the lands of the Monastery by Stone Crosses."[4]

In the Register of the Bishopric of Brechin,[5] it appears that the Sheriff of Forfarshire, in a bounding of lands in 1450, erected a Cross, with a large stone placed beneath it:—"Factum fuit magnum fossatum et crux cum magno lapide supposito."[6] The Mair of the Quarter of Brechin also, on arresting certain growing crops, placed three Crosses (probably of wood), to denote that the crops were arrested by warrant of the Sheriff.

Whether any of the Crosses in this work were boundary Crosses, is uncertain; though, it will be seen, that two at Meigle were said to have been erected for that purpose.

What were the precise limits of the Earldom of Strathern, is now unknown, but the lands of Gask, and some others on the Hallyburton estate, seem to have descended through a co-heiress of Strathern; and the Pillar at Keillor (Plate XX.) is at no great distance from the eastern boundary of these lands—perhaps the ancient march of the great Earldoms of Strathern and Angus—nor is it far from the present boundary line of Perthshire and Forfarshire, though certainly it is not upon it.

All that appears necessary to add here, is a general remark on the group of Monuments, connected by tradition with the battle of Barry in the reign of Malcolm II. These are the stones at Camuston (or Cambuston), Pittmuies, and Aberlemno. There seems to be no reason to doubt that a great battle was fought about Balbride or Barry,[8] whether against the Danes is, perhaps, not so certain; but, according to the popular story, an army of that people was worsted, and retreated northwards, until they joined their ships on the Kincardineshire coast, to the northward of Montrose. Is the line of retreat popularly attributed to them (perhaps, on no better authority than Boece), a likely one for them to have taken under the circumstances in which they were placed? This question may safely be answered in the affirmative. They are said to have landed about Luman Bay, to have plundered Brechin and the country between Montrose and Arbroath, and to have been met by Malcolm at Barry, with a force from Dundee. After the battle they were cut off from their ships; the country along the coast would be in arms against them; on the south was the Firth of Tay; Dundee lay to the west; they had a force in the north of Scotland, on which it was their object to retreat, if they could not gain their ships.

A route was open to them by Camuston, Carmylie, Idvies, Dunbarrow, over high ground, presenting several strong positions

[1] Fordun Scotichronicon. Lib. iii. cap. 29.
[2] Hectoris Boetii Scotorum Historiæ. fo. 258. Folio, Parisiis, 1575.
[3] Gough's Camden, vol. iii. p. 371. Folio, London, 1789.
[4] See some of these described in Gough's Camden.
[5] MS. in the possession of Lord Panmure.
[6] Many bronze axes have been found about Barry.

and extensive swamps, within, or behind which, they might rally and defend themselves; from many parts of this line they might see their ships, if upon the coast. About Dunbarrow they were immediately above the valley of the Vinny and the Luman, and within an easy march of Luman Bay, a good place for embarkation, could they and their ships make it.

Below Dunbarrow, in the valley, is Pitmuies, where many are said to have fallen; beyond the Luman are the high grounds of Aberlemno, commanding the valley of the Luman from the natural fortress of Kemp Castle on one side; and on the other, about two miles distant, is the vitrified Fort of Finhaven, overlooking the valley of the south Esk to Montrose, and the vale of Strathmore, stretching away to the sea at Stonehaven, with an extensive view of the sea to the right. Before them were several passes to the north, through the Grampians, which, according to Buchanan, they intended to follow, though they can have offered them no great temptation, if the description of the principal one in a later age is to be relied on:—"Quoddam vastum quod vocatur le Mounth ubi est pessimum passagium sine cibo."[1] The distance from Barry to Aberlemno, in a straight line, is about twelve or fourteen miles. A stronger position could hardly present itself. Here the Danes are said to have rallied, and to have fought an action in which they were utterly routed, the remnant of their force retreating by night towards the coast between Montrose and Bervie, where they joined their ships, but not without further loss near Stone of Morphie, where stands a rough unhewn Obelisk, and at Comiston, which disputes with Camuston the honour of being the death place of Camus, their supposed leader—while it is at least doubtful if ever they had one of that name.

It appears not improbable, that if the Danes fought at Barry, their retreat would be conducted along some such line as that indicated above; but whether the several Crosses are connected with that event, may be reasonably doubted. It is almost certain, that they are not of one age,[2] while that at Camuston, on which the story mainly hangs, is, irrespective of the objections arising from its religious character, probably of very much later date than the event it assumes to record.

On what authority Boece founded his description of the battle of Barry, it is now impossible to ascertain; and no mention of that battle is found in any old chronicle. But the absence of such mention is scarcely, in itself, sufficient to invalidate the story, since Malcolm II. is described as a warlike and successful Prince; and Fordun says, that he triumphed, in person, three times over the Danes.[3]

One circumstance connected with this story is, perhaps, not unworthy of note; the reader will take it for what it is worth. This is the battle in which the ancestor of the Keiths is said to have founded the fortunes of that house, which afterwards attained to such greatness in Scotland; and there is said to be a local tradition, that Kemp Castle, referred to above, was held by a Keith.

On the whole, it may perhaps be concluded, that the main incidents of the battle of Barry are founded in truth, but that the accessories are the fruit of imagination, and have been artistically worked up to give consistency to the story, and to account for Monuments, the origin and intention of which were unknown.

It might be deemed hypercritical to compare Boece's general account of the origin of these Scottish Monuments, with the instances in which he applies them to particular events; the former will be found at folio 20 of his History.[4]

In conclusion, it may be permitted to remark, how hard it is to persuade an Artist, that in Antiquarian Drawings, extreme accuracy in delineation is far preferable to picturesque effect; and how difficult to restrain the imagination, when tempted by dim lights and uncertain lines. In drawing from old and weather-worn stones, such as are the subjects of this volume, it is often necessary to watch the lights;—to draw one side of the Stone in the morning, the other in the afternoon; and, above all, the sense of touch is, in some cases, to be more surely relied on, than that of sight. These rules and precautions have been observed in the present instance; and it is hoped that the result is as near an approach to accuracy as is possible; the work has this advantage, that the Artist who made the original drawings transferred them himself to stone.

This work was commenced some years ago; and would, probably, not have been resumed, but for the advice and earnest recommendation of a distinguished Archæologist, J. J. A. Worsaae, and of my friend Mr. Innes, from whom I have received valuable assistance. It was not at first intended for presentation to the Bannatyne Club, or it might have been prepared in a different form; but during its progress, it occurred to me, that I could not take a better step towards attaining the object of a general collection of these Monuments, than by presenting this work to a body, whose members have already made available to the Student so large a mass of written materials, for the illustration and correction of Scottish History.

To such a body, even the commencement of a Series of the most ancient Monuments of our country, cannot be without interest.

[1] Cotton MSS. Nero, D. 11. 7.; quoted by Father Innes.

[2] Compare the Crosses at Camboston and Pitmuies with those at Aberlemno.

[3] Fordani Scotichronicon, Lib. iv. cap. 43.

[4] Paris, 1575.

NOTICE OF THE PLATES.

PLATE I.

The broken Cross represented in this Plate is standing in the Churchyard of St. Vigean, near Arbroath. A few years ago it formed, along with another Cross (represented in Plate III. No. 3), part of the pavement at the bottom of a stair in the Church, leading to a gallery built in 1772. Another piece of this Cross, but defaced, is said to be built into the staircase wall. In a panel, on one edge of the Cross, is an incised inscription which has not yet been read; the panel on the opposite edge (not shown in the Drawing) is entirely filled with a Scroll Ornament. The Church of St. Vigean's is built on the summit of a conical mount, rising abruptly from the valley of the little river Brothock, distant about one mile from the Abbey and Town of Arbroath, the sites of which, probably, were included within the ancient Parish of St. Vigean Aberbrothoc, before the foundation of the Monastery in the twelfth century. It is stated in Sir John Sinclair's Statistical Account of Scotland, that "the plan of the Abbey [of Arbroath] and [of the] Church of St. Vigean's, is said to have been drawn by the same Architect, whose grave is shown to strangers in this Churchyard." The writer was the Rev. Mr. Aikin, then minister of St. Vigean's, who, previously (now about a hundred years ago), had been Parish Schoolmaster. On his authority, derived through the late Schoolmaster, it may be added, that the (supposed) grave of the Architect was marked "by a large built Cross," or rather *two* Crosses, which stood about seven feet from the south wall of the Church, and about the like distance from each other, and were removed "because they encumbered the ground."

A part of one of these Crosses forms the foot-step in which is placed the Cross shown in this Plate. Another part lies buried beneath a modern tomb, and is said to have upon it Two Figures, kneeling on either side of an Interlaced Cross. For the other Cross, said to have formed part of the Architect's Monument, see Plate VI. No. 4. It is to the care of the Rev. John Muir, present Minister of St. Vigean's, that we owe the preservation of these Monuments, in even their present imperfect state. The Tomb of St. Vigean is also said to have been shown in this Churchyard: of whom Dempster says (Hist. Eccl. Gentis Scotorum, Lib. xix.), "Floruit anno M. sub Kennetho III. Huic templum Aberbroth, sacrum, in cujus cœmeterio lignea crux erat, quam nec ferrum nec ignis dejicere potuit." Camerarius says, that St. Vigean died in 1012.

PLATE II.

The Stone represented in this Plate stood, until lately, within the Burying Ground attached to the old Church of Auldbar; but having been wantonly broken from its foot-step, was removed to the house. It is described in Pinkerton's Correspondence, Vol. ii. p. 412. There is no tradition relating to it. Altbar was formerly a Parish in the Diocese of St. Andrew's; and the benefice having been conferred upon the College of Methven, at the foundation of that religious house, the cure was, thenceforward, served by a Chaplain. The Minister of Methven, in 1621, styled himself "Provost of Methven, and Chaplain of Auldbar."

PLATE III.

Of the Stones represented in this Plate, No. 2 is an incised stone, built into the wall of the southern aisle of the Church of St. Vigean. The Church is commonly ascribed to the latter part of the twelfth century; but this aisle is of more recent erection, as appears from the following report of a skilful mason employed to inspect the Church:—"After examining the Church, outside and inside, I found that the aisle, of which the Stone forms a part, has been extended in width about five feet, at some later time than the original Church was built, and that that Stone forms part of the later built part of the wall. My decided opinion is, that the Stone has been laid

in the place of the wall where it now lies, in the progress of building, and not inserted at any after time; and that it had been placed there, either on expediency, to serve as a corner stone, or, probably, to preserve it as a relic of antiquity. I broke a little of the rough casting at the outer head of the Stone, to ascertain its thickness, and satisfy myself that it had been laid in the wall in the progress of building; and likewise, I broke a little of the surface of the Stone, that I might know its colour and quality. The thickness is about eight inches at the outer head. Its colour is a lightish grey. It appears to be a pure sandstone, entirely free of clay—texture soft. I could discover no more stones of the same colour and quality in the whole building. I observed one Stone in the Churchyard richly carved; an inscription on one side much defaced; I could not read it. It appears to be nearly the same colour and quality of stone as the one referred to."

No. 3 has been referred to in the description of Plate I. It is lying against the Churchyard wall. It has figures on one side only; and may either have been split, or may have formed the cover of a Stone Coffin. Dr. Buist, in a paper read before the Literary Society of St. Andrews in 1838, states, that one of the Stones at St. Vigean's is known to have formed the cover of a Sarcophagus, or Stone Coffin; but it cannot be traced at present, nor is the Doctor's authority known.

PLATE IV.

This Stone stands near the door of the Church of Aberlemno, and has been absurdly described by Gordon, in his "Itinerarium Septentrionale," as commemorative of the defeat of the Danes at the battle of Loncarty. It is usually included in the popular tradition relating to those at the Crosstoun of Aberlemno.

PLATE V.

This fine Cross is said to commemorate the fall of a body of Danes, on their retreat from the battle of Barry; their leader, Camus, being said to have fallen at Camuston, a hill at a short distance from Barry. Hector Boece thus describes the slaughter:—"Parem cladem nobilissimus Danorum manipulus est sortitus ad Aberlemnonem, vicum vix a Brecheno, nunc civitate Episcopali sede honestata, quatuor passuum millibus: qui a Scotis interceptus ibidem ferro occubuit. Quo loco ingens lapis est erectus. Huic animantium effigies nonnullis cum characteribus artificiose, ut tum fiebat, quæ rem gestam posteritati annunciarent, sunt insculptæ."[1] Thus translated by Bellenden:—"Ane othir cumpany of Danis, fleand in the samin maner, war slane at Abirlemnon, not iv milis fra Brechin: quhare ane gret stane is ingravin with crafty letteris, to advertis the passingeris of the anciant and illuster dedis done be our eldaris aganis the Danis." If ever there were *letters* engraven on it, they have long since disappeared.

The following description, anno 1569, is taken from "Extracta e Cronicis Scotiæ," edited by Mr. Turnbull for the Abbotsford Club:—"At Abyr . . . . [Aberlemno] Kirk, iii myle fra Forfair, thair is ane stane cors iii eln of heicht, ane eln braid, ane schaft lenth[2] thik, curiouslie wrocht, grauit with pictors of men and diuers uther figuris, with ane cairn of stanis besyde it." The stone stands, with two others, in a field close to the old road from Forfar to Brechin, near the village of Crosstoun of Aberlemno. On one of the three Stones there is no longer any trace of figures, and perhaps it never had any; the other is engraved in Plate VI.

PLATE VI.

No. 3, of this Plate, is one of the Stones referred to in the description of Plate V. It does not appear ever to have had any carving on the other side. The figures are incised.

No. 4 is part of one of the Crosses which "encumbered the ground," and was recently dug up, for the purpose of being sketched. There are faint traces of Sculpture on the other side of this Stone.

[1] Scotorum Historiæ, Lib. xi. fo. 243. Parisiis, 1575.

[2] An old measure of about six inches.

PLATES VII. AND VIII.

PLATES VII. and VIII. represent Stone Crosses in the Churchyard of Meigle.

It is said in the Statistical Accounts of Scotland, that all the Sculptured Stones extant at Meigle, are but parts of one grand Monument; but the writers have in this forsaken their authority, Hector Boece, who says distinctly, that at Meigle were several (complura)[1] Monuments, but that the most elaborate and remarkable of them, was that *attributed to Guanora, Arthur's Queen, "uti admonet titulus."* His story is, that Guanora, and many nobles, men and women, in her train, fell to the share of the Picts, in the division of plunder after the defeat and death of Modred, on the banks of the Humber; and having been brought into Angus, were detained for the rest of their lives prisoners within the strong fortress of Dunbarré, now Barry Hill. In proof of this, he appeals to the yet visible traces of the ruined fort, and to the tombs at Meigle, from which Barry Hill is distant two or three miles.

To dwell on the fable of Guanora would be idle; but, it may be asked—Did a tradition of such captivity prevail in the neighbourhood before the days of Hector Boece, as undoubtedly has done since the publication of his history? On this it may be remarked, that Boece does not assert such a tradition, nor pretend to found his story on it. He says distinctly, that he takes Veremundus and Turgotus for his authorities, and rejects that of Geoffry of Monmouth, whose account of Arthur is sufficiently fabulous, but who sends Guanora to a nunnery at Caerleon: he does not notice the less improbable history of Arthur given by Nennius, which, however, he may not have seen. But Boece tells us of a tradition or superstition, which might have prevailed independent of a Monument to Guanora, though he has coupled her name with it, namely, that if any woman should tread on the tomb, she should thenceforth be barren, as was Guanora; and he affirms, as of his own knowledge, that the women of the neighbourhood abhor the Monument, and are unwilling even to look upon it. More credit might be given to what he says of this tradition, had he not told us, that the Monument was *inscribed* to Guanora—*"uti admonet titulus."* Now, there can hardly be a doubt, that if he had seen such an inscription, he would have copied it into his work; and so seems to have thought Bellenden, his translator, for he translates the inscription, which his author ought to have given, thus:—"And specially the sepulture of Guanora, *as the title writtin thairupon schawis*[2]—'All wemen that strampis on this sepulture shall be ay barrant, but ony frute of thair wamb, siclike as Guanora was.'"

Andrew Wyntown[3] and Fordun[4] relate the history of Arthur, but make no mention of Guanora. Joannes Major says nothing of her having been brought to Scotland, but mentions, that he had read in a History of the Britons,[5] that Anguischel, King of the Picts, an ally of Arthur, was killed in the first battle with Modred, and that Arthur sent his body to Scotland for interment. Buchanan contents himself with a contemptuous allusion to the fables.[6] Holinshed[7] gives her Scottish story entirely on the authority of Boece, and adds the wholesome caution, that he who would reconcile the conflicting accounts of her, must believe, with Sir John Price, that Arthur had three different wives of the same name. Gordon, in his "Itinerarium Septentrionale,"[8] hints a reasonable suspicion, that there was at Meigle no genuine tradition of Guanora. Pinkerton[9] quotes, from a MS. at Panmure, a note, which he says is in the handwriting of Henry Sinclair, Dean of Glasgow, about 1560. The Panmure MS. cannot now be found, but seems to have been a copy of that in the Advocates' Library, edited by Mr. Turnbull for the Abbotsford Club, and already quoted. The note is as follows, under the year 1569:—"At the Newtylde thair [is] ane stane, callit be sum the Thane Stane, iij eln of heicht, v quarteris braid, ane quarter thik and mair, with ane cors at the heid of it, and ane goddes next that in ane cairt, and twa hors drawand hir, and horsmen under that, and fuitmen and dogges, halkis and serpentis: on the west side of it, ane cors curiouslie grauit: bot all is *maid of ane auld* fassane of schap. It is allegit that the *Thane of Glammis* set *thir* tua stanis quhen that cuntrey wes all ane *greit forrest.*"

There can scarcely be a doubt, that this description applies to the Monument at Meigle, called Guanora's. Newtyle and Meiglo are villages within two miles of each other, and it seems justifiable to presume an error in name. Here we have a description of the Monument, written little more than forty years after the publication of Boece's History, and not only is his tradition not mentioned, but a different one is given, connecting the Stones with the Thane of Glammis. But this description is of the more value, that it gives us a notion of what the Monument was in those days. It appears that a Cross formed the uppermost part of the Monument, and as the writer speaks of but "tua stanis," may it not be presumed, that one of the Crosses in Plates VII. and VIII. was the apex of the Monument? Immediately below the Cross was the "*goddes*" in a cart (Plate XVIII. No. 1), and below that again were horsemen (Plate XVIII. No. 2). "and fuitmen and doggis, halkis and serpentis: on the west side of it, ane cors curiouslie grauit;" which, probably, was the other of the two Crosses in Plates VII. and VIII. The footmen, dogs, hawks, and serpents, are wanting; but remains of them may perhaps be found in Plates IX., XVII., XIX., and XX. The Cross in Plate XVII. No. 3, seems too small to have formed the upper part of so large a Monument; and it is probable, that the summit would be formed of a Cruciform Stone, rather than of one having merely the figure of a Cross engraved upon it. It is to be noted, also, that Boece uses the word "complura" in speaking of the Monuments at Meigle, which infers the existence of more than two; nor does Dean Sinclair's expression (thir tua stanis) necessarily limit the number to two, but may merely imply, that two in particular were called the Thane's Stones.

[1] Scotorum Historiæ, fol. 165, folio, Parisiis, 1575.
[2] Works of John Bellenden, vol. ii. p. 86, 4to. Edin. 1822.
[3] Wyntownis Cronykil, Book v. c. xii. line 251, *et seq.*
[4] Fordani Scotichronicon, lib. iii. cap. 24, 25, 26.
[5] Historia Majoris Britanniæ, per Johannem Majorem, p. 66, 4to. Edin. 1740.
[6] Non ignoro quæ de vita et morte Arcturi a multis fabulose tradantur: sed indigna relatu sunt, et viri clarissimi rebus gestis tenebras offundunt. [Rerum Scoticarum, Lib. quintus, p. 83, folio, Edin. 1715.]
[7] Holinshed's Chronicles, vol. i. 580, 4to. Lond. 1807.
[8] Itinerarium Septentrionale, p. 162, folio, Lond. 1726.
[9] An Inquiry into the History of Scotland, vol. i. Advertisement, p. ix., 8vo. Edin. 1814.

Pennant says of Guanora's Monument, "It is reported that her grave was surrounded by three Stones in form of a triangle, mortised into one another. Some of them have holes and grooves for that purpose, but are now disjointed and removed to different places."[1]

The poet Gray, in one of his letters, mentions having seen at Meigle "the Tomb of Queen Wanders, that was riven to dethe by staned horses for nae gude that she did;" as the women there told him.[2]

In Belmont Park, which almost adjoins the Churchyard of Meigle, is a Tumulus, called Belliduff, said to mark the spot where Macbeth fell; but there is no reason to doubt but he was killed at Lumphanan, many miles distant. There is also, within the Park, a large unhewn Stone, about twelve feet high, and of twenty tons weight, called Siward's Stone; and near to this is a Tumulus, called Duff's Knowe. Beyond Belmont is a place called Arthurstone, sometimes referred to in support of the tradition of Guanora; but the name is perhaps not of very old date, its earliest occurrence, so far as has yet been found, being in a Retour, dated in 1637.[3] The place takes its name from an enormous block, or outlier, of sandstone, of such dimensions, that a cottage has, of late years, been built out of it.

It may, probably, be safely inferred, from a comparison of the preceding notices, that no genuine tradition of Guanora exists at Meigle, and that Pennant was misinformed as to one of the Crosses, at least, having formed any part of a triangular Monument. The preservation of the Monuments at Meigle, is chiefly due to the care and good taste of Mr. Murray of Arthurstone.

PLATE IX.

This Plate represents the two sides of a Stone, raised on a pedestal of modern masonry, in the Churchyard of Meigle. See Description of Plates VII. and VIII.

PLATE X.

The Stone represented in this Plate, is situate in a wood to the eastward of the Village of Glammis, and stands in the midst of a cairn of stones. It is said by some to mark the place where King Malcolm II. fell, mortally wounded, in a skirmish in the neighbourhood of Glammis. In the Castle is shown a room in which it is pretended that he was murdered. The story of his assassins being drowned in the Loch of Forfar, through the ice breaking under them, deserves no more credit than that of the room.

PLATE XI.

This Cross is commonly called King Malcolm's Grave-Stone; but the Chronicles assert, that that King was buried at Iona. Gordon and Pennant describe this Stone as situated within the Churchyard.

PLATE XII.

This Cross now stands on the margin of the turnpike road without the Grounds of Pitmuies, and probably occupies nearly the position which it did about the end of last century, before this road was made. The Cross was then removed, and was for some years used as a bridge across a burn, until the late Mr. Mudie of Pitmuies had it brought back and set up in one of his fields, whence it was moved to its present position on the making of the Arbroath and Forfar Railroad.

[1] A Tour in Scotland, 1772, part ii., 4to. Lond. 1776.
[2] Gray's Works, vol. ii. p. 207., 8vo. Lond. 1807.
[3] Inquisitionum ad Capellam Domini Regis Retornatarum Abbreviatio, vol. ii. Perth (465), Jan. 14, 1637.

Near the Cross was a Tumulus or Barrow, which was cut through in making the road, and in it were found graves and bones. Urns of clay (improperly called Roman) have been found at different times in the neighbourhood. The Cross is said to commemorate the defeat of the Danes on their retreat from the Battle of Barry, and is distant about four miles from those at Aberlemno. Several figures of horsemen were formerly visible upon it.

PLATE XIII.

No. 1 represents the fragment of a cover or lid of a Stone Coffin or Sarcophagus, said to have been found within either the Cathedral or the Churchyard of Brechin, and to have been subsequently used as a modern grave stone. The truth of the latter part of the assertion, is evidenced by the remains of an inscription on the reverse or flat side of the stone, which seems to have been worn by people walking upon it: the letters are certainly not of older date than the seventeenth century. The convex and carved surface of the Stone must have been turned downwards in the earth, which accounts for its good preservation. It is probably not of so old a date as many of the Stones engraved in this Work, but has been inserted, because it has been said to be the cover of a Sarcophagus.

No. 2 is part of a Shaft of considerable height, which formerly stood erect near the Church of Monifieth, afterwards served as a lintel to the chancel door, and has since been placed, for preservation, in the wall of the present Church, built about 1812. No tradition is attached to this Monument.

PLATE XIV.

The Stone represented in Fig. 1 was dug up on one of the farms of the Dunnichen estate about the year 1811. It is sculptured on only one side: one of the figures has been described as representing the head and shoulders of a man in armour; others have supposed it to be the cap of Osiris, surmounted by the flower of the lotus. The Stone appears to belong to the oldest class of Monuments engraved in this Work. The figures are incised.

Dunnichen is about three miles from Forfar. The name of the Parish is written Dun-Nechtan, in a charter by William the Lion, and in other early charters. This seems to have been the site of the battle between the Northumbrian Egfrid and Bridei, King of the Picts, A.D. 685, which resulted in the defeat of the former. At a little distance is the Hill of Dunberach, now Dunbarrow, which disputes with the Hill of Barry the honour of having been the prison of Guanora. There is on this hill a jutting rock, called Arthur's Seat. Pitmuies, the site of the Cross engraved in Plate XII., is at but a little distance. Several rude unhewn pillars may be seen within a mile or two.

Fig. 2 represents the Cross found in the Old Church of Fordoun in Kincardineshire, about 1780 or 1790. It formed the base of the pulpit, and being removed, lay for some years, and has now been again placed in the Old Chapel of Fordoun, where the Shrine of St. Palladius was long preserved. The Stone is fully described by the late Professor Stuart of Aberdeen (in Vol. ii. of "Archæologia Scotica"), who hazarded the conjecture, that it might have been a Monument to the memory of Kenneth III., supposed to have been murdered in the neighbourhood, at the instigation of the Lady Fenella, A.D. 994. There is a faint trace of an inscription on this Stone. The site of the old Castle of Kincardine, and town of that name, once the capital of the county, is at a little distance from Fordoun.

The Farm of Mondynes, also, is in the immediate neighbourhood, where Duncan II. is said to have been killed by the men of Mearns, "avunculi sui Dovenaldi dolo," A.D. 1094 or 1095.[1] A field, on the Mains of Mondynes, is called Duncan's Shade, and in it is a rough unhewn pillar, called the King's Stone; but both field and stone would seem to have acquired their names since 1814, as Professor Stuart, who afterwards wrote an elaborate paper on the subject, then stated distinctly, that there was no tradition concerning the pillar;[2] and had there been any, even of a name, he would hardly have omitted to mention, in his subsequent paper, a circumstance, tending so strongly, as he would think, to support his argument. The late Dr. Leslie, however, in "The New Statistical Account of Scotland" (Vol. xi. Edin. 1845), says, "This Stone, in the younger days of the tenant of West Mondynes, was called 'The King's Stone.'" The interval between 1814 and 1835, at which date Dr. Leslie's paper was *written*, is such, that the tenant may well have heard, in his younger days, the name of "The King's Stone" from Professor Stuart himself, whose property and occasional residence was in the neighbourhood.

[1] Scotichronicon, lib. v. cap. xxviii.

[2] Pinkerton's Correspondence, vol. ii. p. 432. See also Archæologia Scotica, vol. ii. p. 484-89.

PLATE XV.

This Cross is called St. Orland's Stone; but of this Saint nothing is known.

The lands of Cossins were formerly the property of Cossins of that ilk, now of the Earl of Strathmore. It is near Glammis Castle.

PLATE XVI.

The Cross, shown in this Plate, stands near the old Church of Eassie: it lay for a long time in the brook.

The Rev. Mr. Flowerdew, Minister of the Parish, says of it,—"There is a tradition that connects it with the death of one of the royal family in Scotland. On the death of Macbeth, in 1056, Lulach, the great-grandson of Kenneth IV., ascended the throne of Scotland, and fell in battle at Eassie, in 1057, defending his claim against Malcolm, Duncan's eldest son. But this Eassie is in Strathbogie, and the similarity of the name accounts for the tradition referred to."[1]

The Barony of Eassie (properly Essie) belonged to a family of that name, some members of which bore the remarkable Christian name of Brandan or Branden.[2]

PLATE XVII.

No. 1 represents a Stone at Ballutheron, about five miles from Dundee. The following account of the tradition respecting it, is taken from a letter by the Rev. James Miller (then Minister of Eassie) to Mr. Pinkerton. Mr. Miller, however, had not observed the Stone very minutely, since he says, in another letter,—"The representation on Martin's Stone is exactly St. George and the Dragon; the other (Plate xix. fig. 2) is a very rude representation of a face, with a serpent fastened to each ear." But to return to the tradition:—"At a period very far back, when this country was a forest, and that forest was the habitation of wolves, about three miles north-west from Dundee, there lived a man, whose name was Martin. He was blessed with a beautiful family of nine daughters, who were employed by their father, in bringing water to slake his thirst from a neighbouring pleasant fountain. Once upon a time, according to his usual custom, Martin sent one of his daughters to the well for water, and she failing to return in the ordinary time, he sent another, and another, and another, and another, until all the nine were gone; and the unhappy father was then informed, that they had been devoured by a Dragon (*alias* a Wolf). Immediately Martin mounted his steed, and proceeding to the fatal spot, encountered the murderer of his children. The animal fled, and Martin pursued, followed by some of his neighbours, who called out to him, 'Strike, Martin;' hence the name of the district and parish, Strik-Martin. At the distance of about two miles west from the well the victory was completed, and Martin transfixed the animal with his spear. On this spot is erected the stone in question; a rude obelisk, plain on one side, and on the other bearing the representation of the last scene of the conflict—Martin on horseback, piercing a dragon through with his spear. There is no inscription. Agreeably to this tradition, the stream, into which the water of this well runs, is called Gory Burn, and the tract through which Martin pursued, is named the Den of Bal Dragon. In the Churchyard of Strik-Martin, are shown the graves of the nine daughters, and a stone, bearing the representation of the face of a human being, with a serpent fastened to each ear, as if in the act of devouring. This is a very pretty story, and very similar to many that you meet with in other parts of the kingdom. I know you will put as little faith in this as in the history of Vanora at Meigle."[3]

This Stone is situated in the Parish of Strathmartin, now united with that of Mains: the name of Strik-Martin is a mere vulgarism. The parishes were of old called Strathechtyn,[4] or dechtyn-Comitis, and Strathechtyn, or dechtyn-Martyn, the names being derived, apparently, from the small river Dechtyn (now Dichty), with the adjunct to the first of Comitis, from the castle of the old Earls of Angus situated within it (whence also from that of their successors came its present name of Mains); and to the latter of Martin, apparently from the Church having been dedicated to St. Martin. Gilchrist, Earl of Angus, presented the Church of Strathechtyn to the Abbey of Arbroath about 1201-7.[5]

[1] New Statistical Account of Scotland. Forfarshire, vol. xi. p. 481, 8vo. Edin. 1845.
[2] Pinkerton's Correspondence, vol. ii. p. 425.
[3] Charters at Glammis Castle and at Cortachy Castle.
[4] The parish is styled "Erlstrathdichte," in a ratification of a tack of teinds in 1578. Fothringham Charters.
[5] Registrum de Aberbrothoc, No. 43.

The lands of Strathechtyn-Comitis are said to have passed from the Douglases, Earls of Angus, to Graham of Fintry, on his marriage with a daughter of the Earl in 1476.

Numbers 2 and 4. These Stones are built into the Churchyard wall at Menmuir (formerly Menmor), about five miles from Brechin. The former is convex on one side, and flat and unhewn on the other. The other formed one of several steps which were removed when the old Church was pulled down a few years ago, and had been laid with its present sculptured face downwards. The uppermost side was worn smooth: whether it had ever been sculptured is unknown. The dress of the figure, on horseback, has been supposed by many to represent chain armour, but it may be doubted whether the sculptor did not intend it for a sheep-skin with the wool outwards: but this is inferred from an examination of the Stone, and is, perhaps, not so clearly expressed in the drawing: undoubtedly, the sculpture is sufficiently indistinct to justify a difference of interpretation.

When the foundations of the new Church were dug, a skull was found in Collace's Aisle, with a band or fillet of silver lace around it, with strips of the same converging from the fillet towards the crown of the head. The silver is supposed to have been the remains of a skull-cap, and appeared to have been plaited with hair. In the progress of decay, it had come to adhere closely to the bone.

The King had, in old times, a Castle at Menmor. In the Chamberlain Rolls, the Sheriff of Forfar, anno 1264, takes credit for a payment of five marks to the Gardener of Menmoreth.[1]

Robert I. granted to Peter de Spalding, who betrayed Berwick to him, certain lands and the Keepership of the Forest of Killgeré (which were all in Menmor), in exambion for certain tenements in Berwick-upon-Tweed. There are also various charters relating to the Hermitage of Kilgerry, and office of hermit.[2]

No. 3. See Description of Plates VII. and VIII.

PLATE XVIII.

See Description of Plates VII. and VIII.

PLATE XIX.

No. 1. This represents the Cross at Camuston, near Panmure, and is popularly supposed to mark the spot where Camus, said to have been the Commander of the Danes, fell, on his retreat from the Battle of Barry. This supposition has gained credit, from the circumstance of a stone coffin having been found near the place, about the beginning of the seventeenth century, containing a skeleton of large size, of which the skull seemed to have been cut away by the stroke of a sword. The following is Commissary Maule's description of it, as given in Gordon's "Itinerarium," the only authority in which any account of it is known to exist:—"About eight miles from Brechin, at Karboddo, a place belonging to the Earl of Crawford, is to be seen the vestiges of a Danish Camp, fortified with a rampart and ditch, and vulgarly called Norway Dikes; near which is the Village of Panbride, where was anciently a Church, dedicated to St. Brigide, because, on that Saint's day, which preceded the battle, Camus, General of the Danes, pitched his camp there. Not far from hence is the Village of Barry, where a mighty battle was fought between the Danes and Scots, with great slaughter on both sides, near the mouth of a small rivulet, called Loch-tay. There many little artificial mounts, or tumuli, are still to be seen, within which were buried the bodies of those slain in the fight; and because the soil thereabouts is sandy, the wind, blowing away the sand, frequently discovers bones of a size much exceeding men in our age.[3] Near this is Camus Town, a village belonging to the Barons of Panmure, and noted for the death of Camus, slain there, it being only a mile from the field of battle. There, to this day, is to be seen an obelisk, whereon little is engraven to evince the truth thereof; for, upon the east side is the figure of Moses (if I mistake not), giving out the Law, engraven in three divisions; and on the side towards the west, upon the upper part, is the effigies of our Saviour on the Cross, below which is the representation of a horseman shooting with a cross-bow. This is all I could observe at that time: but nine years after I wrote that treatise, a plough, turning up the ground near this obelisk, discovered a large sepulchre, believed to be that of Camus, enclosed with four great stones. Here a huge skeleton was dug up, supposed to have been the body of Camus. It appeared to have received its death by a wound on the back part of the head, seeing a considerable part of the skull was cut away, and probably by the stroke of a sword."[4]

[1] Chamberlain Rolls, vol. i. p. 13. Bannatyne Club.
[2] Southesk Charters.
[3] Bronze Celts have been repeatedly found there.
[4] Itinerarium Septentrionale, p. 154.

There is nothing in the appearance of the Cross, or in the emblems on it, to lead to the conclusion, that it was intended to commemorate a Danish leader who had fallen in action; indeed, a bare inspection of the Cross seems almost sufficient to confute the notion. But it has been doubted, whether the Danes had any leader named Camus; it is not a Danish name, and is not found in the older chronicles. The name of the place, too, is spelled in old writs, and even to this day, Cambestowne, and is found in other parts of Scotland, as at Commestoune or Comiston, in Kincardineshire, where also Camus is said to have fallen; and in Castrum de Camys, Inverness-shire; Villa de Cambus and Cammis, Cambusbarclay, and Cammismore, in Perthshire; Cambuskenneth, Cambusmichael, &c.: but it is useless to accumulate instances. The word seems to be the same as Chemyss and Kames, and means the chief residence of a proprietor: but is to be distinguished from Kaim, the crest of a hill.

Camuston, or Cambestowne, is situated within the Barony of Downie, now part of the Estate of Panmure, and doubtless was the site of the chief place of the barony. A considerable payment was made annually out of the Barony of Downie to the Prior and Canons of Rostinoth.

No. 2. This is at the Churchyard of Strathmartin. See Description of Plate XVII.

No. 3. See Description of Plates VII. and VIII.

PLATE XX.

Numbers 1, 2, 4, and 6, were found in the walls of the Old Church of Kingoldrum, when it was pulled down in 1840: they had been used as common building stones. The Church was built before the Reformation, but its date is uncertain.

No. 6 is an incised Gravestone, or perhaps the Cover of a Stone Coffin, and cannot be attributed to an earlier date than the twelfth century.

King William gave the Church of Kingoldrum to the Abbey of Arbroath, as appears from his Charter of Confirmation, 1211-14.

No. 3. See Description of Plates VII. and VIII.

No. 5. This Stone is on the Hill of Keillor, in the Parish of Newtyle, and stands on a tumulus. The part above the fracture, though shown erect in the Plate, is lying on the ground.

PLATE XXI.

The Cross here represented, was lately dug up in the Churchyard of Farnell, about four miles from Brechin.

The old Castle of Farnell was the residence or grange of the Bishops of Brechin,[1] and is now the property of Sir James Carnegie, Bart.

PLATE XXII.

This Plate contains fragments of two Crosses, built into a window of the ruined Church of Invergowrie, so as to leave both faces visible. Invergowrie is about three miles from Dundee, and was suppressed as a parish about the middle of the seventeenth century; the Church is now used as the private burying place of the Clayhills family.

The original Church is supposed to have been founded by St. Boniface, Bishop of Ross, who seems to have been a missionary from Italy; is said to have built many churches, and to have died about 630.[2]

Invergowrie was the residence of King Alexander I., who conferred the Church and three carucates of land on the Monastery of Scone.[3]

The fragment of the upper Cross, in this Plate, exhibits no remarkable peculiarity, as compared with others of its class; but the three figures of the lower fragment are very curious. The ornaments which two of them wear on their necks, are supposed to be discs of metal, which fit the neck, and are fastened to the dress by laces passed through small holes perforated in the disc. At the Lincoln Meeting of the Archæological Institute, in 1848, was exhibited a disc of gold of this sort, found in Ireland. Whether they were insignia of rank, or of sacred dignity, seems to be unknown; but a more elaborate notice of the subject may soon be expected from the pen of a distinguished Archæologist.

PLATE XXIII.

The best description of this Plate is to be found in the Report read by Mr. George Buist to the Fifeshire Literary and Antiquarian Society in 1839, as follows:—

"The fragments of the Norrie's Law Armour, now in the possession of General Durham (and of which a few of the principal pieces only are represented in the subjoined Drawings), consist of two circles or armlets, now pronounced to be fibulæ (figs. 3), rather rudely formed, and in indifferent preservation—of two bodkins of the most exquisite workmanship (figs. 5 represent different aspects of one bodkin, of which the other, except on the back, is an exact copy)—of two lozenge shaped plates, represented by fig. 4, marked with the symbols of the cross stones—a beautiful finger ring, in the form of a coiled serpent—an ornamented circular plate—and various other lesser fragments not here represented, and whose uses have not been precisely determined. They contain twenty-four ounces troy, of fine silver. They appear to have been found about the year 1819, in or near a stone coffin, in an artificial heap or tumulus of sand or gravel, called Norrie's Law, on the boundaries between the estates of Teasses and Largo. They formed part of a rich coat of scale armour, the pieces of which consisted of small sized lozenge shaped plates of silver, suspended loosely by a hook from the upper corner. The helmet, shield, and sword hilt, were, when found, quite entire, as were some portion of the sword sheath. This seems to have been a large cross hilted weapon, such as were commonly used with both hands. No parts or relics of the blade were discernible. No bones, ashes, or human remains appear to have been found near. The pieces of armour were withdrawn piecemeal, and sold by a hawker for what they would bring, and to whomsoever chose to purchase them. The uses of the plates (No. 4) are unknown, as also the meanings of the symbols so emphatically

[1] Registrum Episcopatus Brechinensis. Panmure MSS.

[2] Butler's Lives of the Saints, under 14th of March. Butler makes St. Boniface to have landed near the mouth of the Tees, but the names of the other places he mentions are mispelled, and the Tay is probably meant. Another account says, he landed near the mouth of a river which divides Angus and Mearns; this would be the Tina, now North Esk, near the mouth of which, on the Mearns coast, are more than one small creek or harbour, in which the Saint may have landed, and near to one of the principal churches said to be founded by him, viz., Ecclesgreig, the parish church of which, dedicated to St. Cyr, was rebuilt in 1242. (Reg. Prior. S. Andree, p. 348, Ban. Club.) There was also here a chapel, dedicated to St. Rule, and a religious house (abbacia), probably of Culdees. (Ibid. p. 229, 230, 234.) It is likely that it was suppressed by King David, at his reformation of the houses of that body.

[3] Liber de Scon. p. 2. Ban. Club, 1843.

engraved on them. The circles resemble certain mysterious gold ornaments, found in many parts of Ireland, and which have so entirely perplexed the most minute profound Irish antiquarians. It cannot, however, be pronounced, that the similitude amounts to any distinct measure of identification; though it is not to be overlooked, when we keep in view, that the symbols of the plates are identical with those of the stone Crosses, that these again are peculiar to Ireland and to Scotland, in both of which countries they abound. The remarkable beauty of the workmanship of the two bodkins, rivalling in perfection the finest workings of modern silversmiths, is perplexing, and contrasts strongly with the roughness of the artistship of the circles, and some other parts of the arms. The symbol (No. 4) is engraven on the back of one of the bodkins; but it has the appearance of not having belonged to it originally, the work being more rude and more recent looking than that of the other parts of these fragments. A considerable number of coins, now wholly lost sight of, and said to have borne these symbolic markings, were found along with the armour at Norrie's Law, and about forty of the same kind were found in an earthen pot at Pittenweem, in 1822. It is said that these were destitute of inscription or written character. A considerable part of the armour was partially corroded, the alloy having been eaten away as if by some weak acid, exactly after the manner of that employed in certain operations of modern silversmiths. The bullion in this case was much more pure than in those cases where it remained solid and untouched. It was, in fact, reduced to the state of porous, brittle, spongy silver. The parts chiefly affected in this way, were those lowest down, which seem to have suffered from long exposure to some subtle corrosive. The upper portions were fresh, compact, and entire. In them the silver was nearly the same as our present standard."

These are nearly all the facts which have as yet been obtained from trust-worthy sources respecting the Norrie's Law Armour. The conclusions attempted to be deduced from them, must assume the form of queries and conjectures, rather than inferences.

POSTSCRIPT TO THE PREFACE.

The Publication of this Work was stopped by severe and long continued illness. The delay has enabled me to add a Plate of a Cross, recently found at Farnell; and another, of two fragments of Crosses, within the private burying ground of Invergowrie House. A third Plate represents certain Silver Ornaments, found within a tumulus at Norrie's Law, in Fife, in the year 1817, together with a suit of Silver Armour, which, being too bulky for concealment, was broken up and conveyed piecemeal to the crucible.

For the knowledge of these Ornaments, and for notes of some old Crosses in and about Glasgow, I am indebted to Mr. Joseph Robertson, whose communication was received only after the Preface was printed, to which it would have formed a valuable contribution. The Silver Ornaments, bearing the singular badge or symbol peculiar to the earliest class of our Monuments, are very curious, and will, no doubt, give rise to much speculation, even if they shall not afford the means of assigning a date to the use of the symbol, or of explaining its meaning.

It has been said, that a number of Coins, bearing the same symbol, was found at the same time with the Armour and Ornaments, and that others were found in the neighbourhood; but as none are extant, nor appear to have been seen by any person capable of forming an opinion upon them, the fact may well be doubted.

From Mr. Robertson's notes, it appears to have been the custom of St. Kentigern to erect Crosses in places where he had made converts. The following extracts are taken from his life, in Pinkerton's "Vitæ Sanctorum:" —

"Venerabilis pater Kentegernus antistes habebat in consuetudinem, ut in locis quibus prædicando populum adquisitioni nominis Christi subdiderat, et de cruce Christi illos imbuerat, aut ubi aliquantisper deguerat, triumphale vexillum sanctæ crucis erigeret, quatenus cunctis daretur intelligi quod in cruce Domini nostri Jesu Christi, quam in fronte portabat minime erubesceret."[1]

"Inter plures igitur cruces quas pluribus in locis vir Domini construxit, duas usque in presens miraculorum effectivas erexit. Unam vero in civitate sua Glasghu fecit a latomis de lapidicino miræ magnitudinis secari, quam coaduuatis pluribus hominibus, et magnis confectis, in cimiterio ecclesiæ Sanctæ Trinitatis in qua episcopalis collocatur cathedra præcepit elevari." — "Erat quippe magna valde: nec ab illo tempore magna caruit virtute, multi enim arrepticii, et a spiritibus immundis vexati, nocte dominica solent ad crucem illam ligari; et in crastinum inveniuntur mentis compotes, liberati et mundati, sive aliquociens mortui aut cita morte defuncturi."

"Aliam quoque crucem incredibilem dictu, nisi posset explorari visu et tactu, in Lothwerwerd, juste et religiose de resurrectione cogitans, de sola arena maris construxit. In quo loco ipse octo annorum spacio mansit" — "Ad hanc etiam crucem plures variis laboribus gravati, et maxime furiosi, et a dæmonio vexati, ad vesperum vinciuntur; et mane multociens sani et incolumes inventi, ad sua libere revertuntur."

Of other Crosses which marked the Girth or Sanctuary of St. Kentigern's Cathedral in Glasgow, the following notice is found in a charter in private hands: — "A. D. 1462, nono Kal. Junij Pius episcopus servus servorum confirmat arrendationem et ad feudifirmam concessionem quas olim bone memorie Willelmus episcopus Glasguensis fecit quondam Willelmo Turnbuyl tunc canonico Glasguensi de quadam petia sive porticata terre in le Stabilgrene per rectas metas suas infrascriptas jacente in magno vico civitatis Glasguensis extendente a duabus crucibus lapideis stantibus in communi pastura usque ad crucem Fori ejusdem ex parte occidentali dicti vici inter tenementum Johannis Halwick vicarii de Dunlop ex parte australi et communem viam extendentem se ad le Ottirburnis Corse ex parte boreali et sic per illam viam quosque peruenitur ad ortum Ricardi Gardnar vicarii de Colmaneil super le Provensyde ex parte occidentali ac etiam per illum ortum sive sepem ejusdem versus austrum usque ad stagnum quod currit sive manat ya Girthburne et sic per illud stagnum donec perueniat ad ortum sive caudam prefati Johannis ex parte orientali."[2]

[1] Pinkerton's Vitæ Antiquæ Sanctorum, p. 285, 6, 7. 8vo, Lond. 1789.

[2] Communicated by Mr. Robertson.

One of the Crosses which appear to have surrounded the Cathedral Church of St. Kentigern, survived the Reformation, as appears from an entry in the Town Council Register of Glasgow, 1575, Oct. 11, concerning James Rankine "taking downe at his awin hand of ane greit croce liand in Rattonraw." [1]

Of other Girth Crosses, may be mentioned those of the Sanctuary, granted by King David I. in 1144, to all who fled for refuge within the Four Crosses around the Priory of Lesmahago.[2] Also, those of the Sanctuary of St. Duthac, at Tain, which was found, by an inquest in 1439, to be marked by "four angular crosses," which, in a charter of the year 1612, are called "Girth Crosses."[3] In the "Registrum Moraviense," we have an example of a Girth Cross with a bell. In the public expiation of his sin in burning the Cathedral of Elgin, in 1402, Alexander de Insulis, after depositing rich gifts on the altar—"præcepit crucem erigi cum campana ubi incipit immunitas versus villam." [4]

At Kilwinning was a Stone Cross, erected by St. Wynnin, "propriis manibus," to St. Bride the Virgin. In the New Statistical Account of Scotland, it is stated, on the authority of "Proprium Sanctorum," [5] that St. Wynnin died about 715; but perhaps this is a mistake, for St. Winnoch, the date of whose death is assigned to 717,[6] and whose feast is held on the 6th of November, whereas St. Wynnin's day is celebrated on the 21st of January, when an annual fair (St. Wynnin's Fair) is held at Kilwinning. I have not found this Saint's name in the calendars. The following account of his Cross is from the Aberdeen Breviary:—

Sancti Wynnini Episcopi et Confessoris—Sectio v.

Quidam dehinc in villa beati Wynnini qui gravi laborabat infirmitate immo vero et incurabili morbo a Deo, ut eius vita omnino disparetur, perducentes autem illum parentes eius ad basilicam beati Wynnini ut inde sanaretur. Qui Deo et beato Wynnino preces cum lacrimis fundebant humillimas: extabat autem ante basilicam crux lapidea miro artificio constructa quam sanctus ipse Wynninus in vita sua propriis manibus in honorem beate Brigide virginis erexerat ad quam inuenem languidum affligebant et nomen sancti viri sepius inuocabant, orantes igitur paululum, sacerdotum consilio basilicam ingrediuntur, languido coram ea deposito, et paulisper requie data, statim resipiscebat domumque denuo ferentes pristine sanitati restitutus est." [7]

Occasionally a Cross, or single stone, was used to mark the place of holding a Court, as in the following charter:—"On the 4th of March, 1371, Robert of Maxwell, Lord of Mernes, gave to his kinsman, Sir John of Maxwell, Knight, Lord of Nether Pollok, and to the Lady Isabel [of Lindsay], his wife, the whole land of Dryppis, in the Barony of Kilbrydeschire, in the Sheriffdom of Lanark, reserving to the granter and his heirs the hill (monte) nearest to the town of Dryppis, on the top of which a stone is erected (quidam lapis est erectus), which hill the granter reserves for holding his Courts there, so often as it shall happen that he has to hold pleas (placitare) on the folks of the said lands, for wrongs done to himself or his heirs only." [8]

Another instance may be found in the Moot Hill ("Mons placitorum vulgo nuncupatus lie Happie Hillock" [9]) of Kirriemuir, where the Earls of Angus held their Courts of Regality.

I must now bring these disjointed notes to a close, but as they are intended only as a collection of facts and dates, their want of connection will not be felt to be of much inconvenience. Before concluding, however, I may remark, that many sepulchral Crosses are found along the western coast of Scotland; many are of the fifteenth century; and Mr. Astle states, in a paper in "Archæologia," [10] that the custom of erecting such Crosses continued in use in Ireland and in the west of Scotland, down to the seventeenth century. The Scotch example which he quotes, however, is not dated; and if the date of the death of the person to whom it is dedicated (Alexander Macmule) be not known, I should ascribe the Cross to a somewhat earlier period.

P. C.

[1] Burgh Records of the City of Glasgow, 1573—1581, p. 43. Maitland Club, Glasgow, 1832.

[2] Liber de Calchou, p. 9, 10. See also Preface, p. xxii. for other Sanctuaries.

[3] Reports of the Commissioners on Municipal Corporations in Scotland, vol. ii. p. 421. Parliamentary Paper, 1835.

[4] Registrum Moraviense, p. 383. Bannatyne Club, 1837.

[5] New Statistical Account of Scotland, vol. v. p. 817, 818. 8vo, Edin. 1845.

[6] L'Art de Verifier les Dates.

[7] At Kilwinning was a fountain, which ran blood before war and other portentous events, such as an eclipse of the sun, &c. The fact of its running blood was so well authenticated by contemporary evidence, that Lord Hailes would not venture to dispute it. The Presbyterian clergy accused him of superstition, which led to a contemptuous note in the next edition of his Annals; but, in 1826, the ground about the fountain was levelled, when it was found that a series of pipes had communicated with the neighbouring monastery, and that the monks had the power of conveying blood, or any other liquid, to the spring, through the pipe under their control, though the steep declivity of the ground rendered it impossible for them to draw water through it to the monastery.—Breviarium Aberdonense, Prop. SS. pro tem. hyemali, fol. xxxviii. xxxix.

[8] Communicated by Mr. Robertson.

[9] Fothringham Charters.

[10] Archæologia, vol. ii. p. 208.

In the Church yard of St Cyriac

Scale of one foot

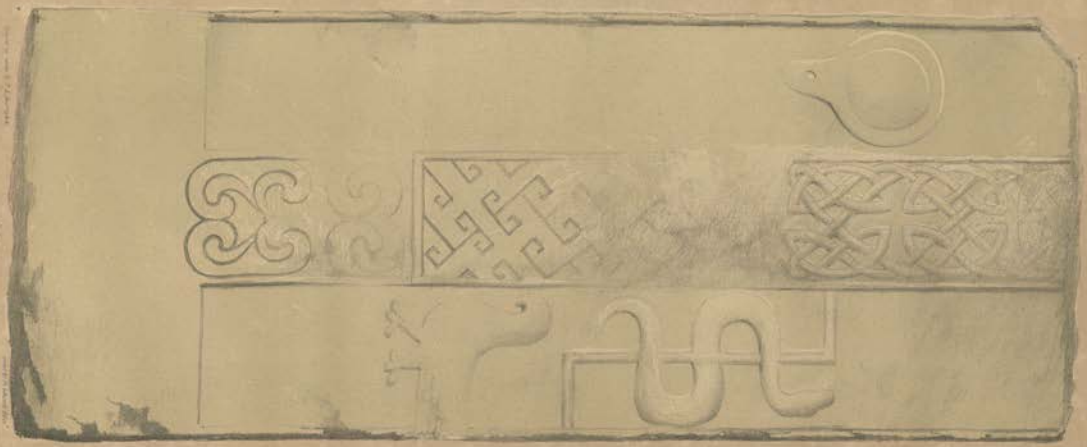
No 2

In the Ancient Chapel at Auldbar

14 of Full size.

N° 2.
Built into the wall of the Church of S.t Cyprian

Scale of one Foot



N° 3.
In the Church yard of S.t Cyprian

No 1
To a field west the Church of Aboloure

N°VI.

N°1
In the field near the Church of Strathmore

N°1
At the Church gate of St Vigeans

Nº VI.

Nº 3

In the field near the Church of Aldermine

Scale of 1 foot.

In the Ch

No. 1

Standing in the Church Yard of Meigle

Scale 1/2 a foot

N.º 2.

Standing in the Church Yard of Maugh

Scale of 1 Foot

Drawn from nature and on stone by P.A. Buttinghole.

Printed by W. Holmes Edinr.

No. 3.

Found upon a pedestal of modern Masonry in the Church Yard of Meigle.

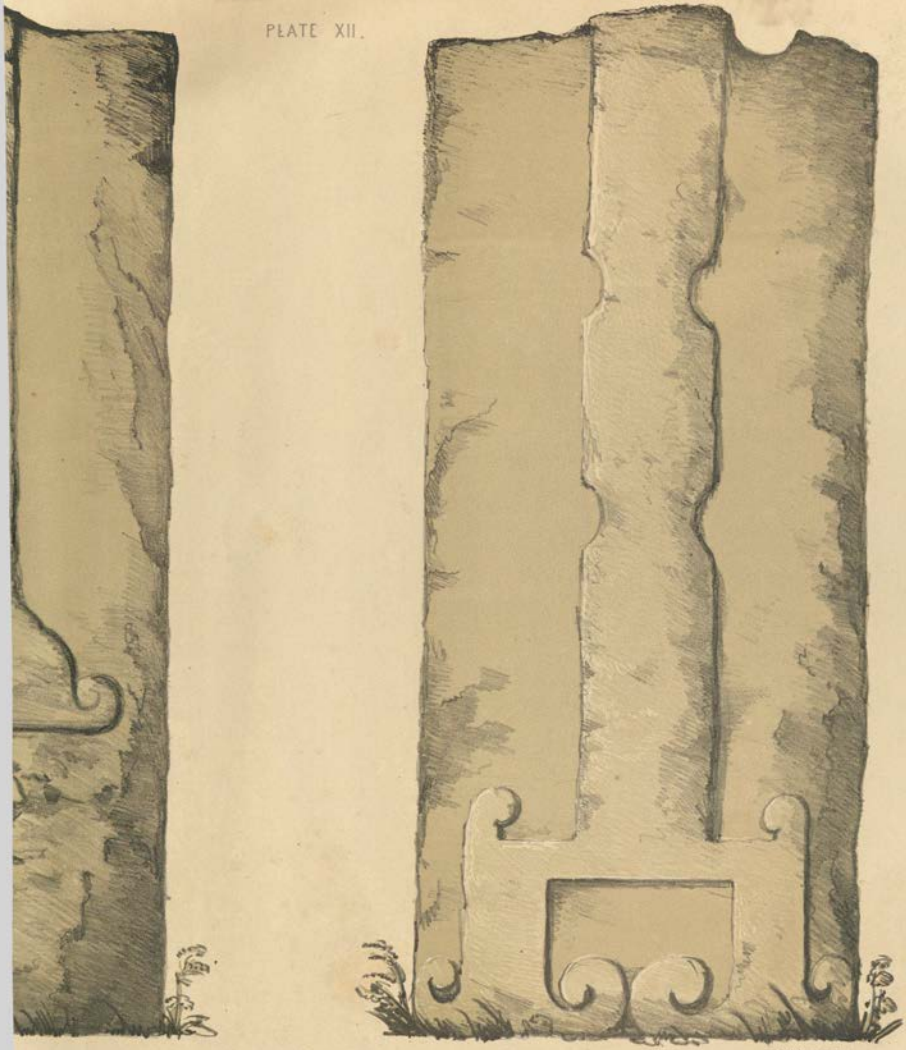
Scale of one Foot.

In the Wood, near Glamms

Scale of one foot

View of the Moss Yhouses

PLATE XII.



Art. Pictorum

Scale of one foot

PLATE XII.

At Petmuir

Scale of one foot

PLATE XIII.

Drawn from nature and to scale by P. A. Pendreigh.

Scale of one Foot

Printed by Fr. Pillans & Son

No. 1.

In the Church Yard of Brechin

No. 2.

Built into the wall of the Church of Meigle

PLATE XIV.

print by W. Schenck, Edin.

N: 2

In the Old Church of Fordoun

Scale of one Foot

PLATE XIV.

No 1

At the Kirkhouse of Dunnichen.

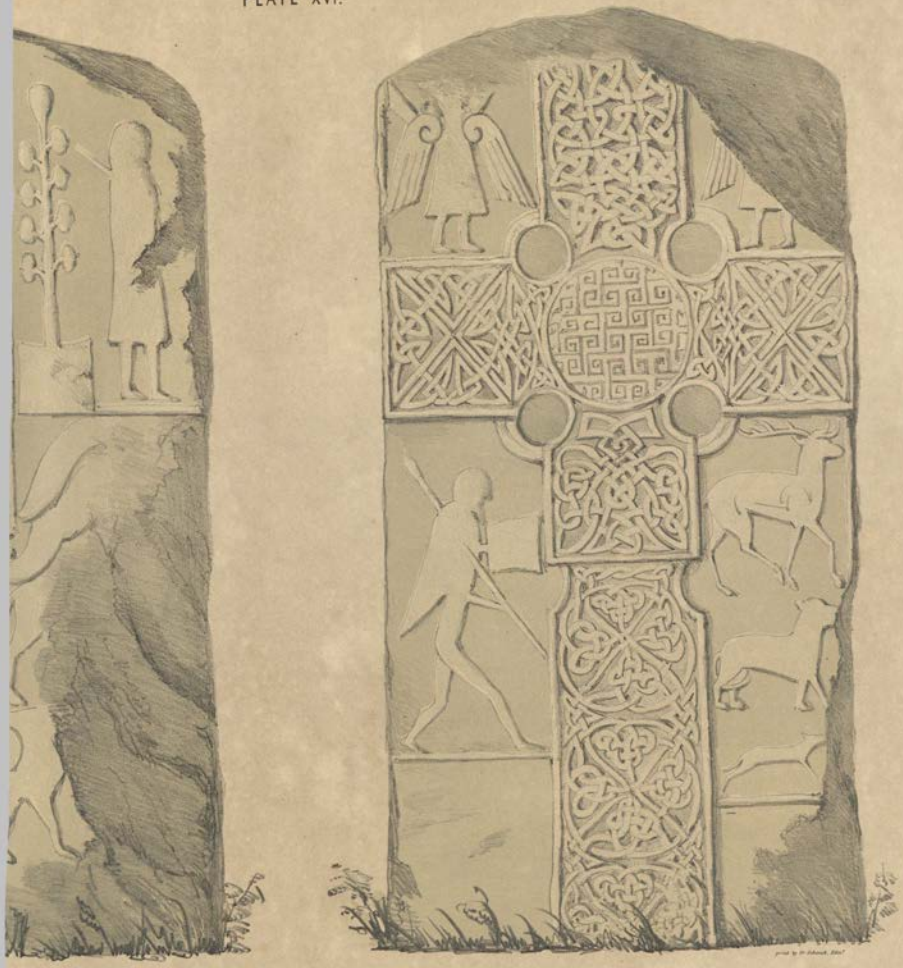
Scale of one foot

PLATE XV.

The Catanda Stone at Cefn.

Scale of one Foot

PLATE XVI.



Near the old Church of Easby.

Scale of one foot

PLATE XVI.

Near the old Church of Cupar

Scale of one foot

PLATE XVII.

No 1
At Ballathoven

No 2
In the Churchyard at Aberdour

No 3
Within the Church of Maylo

Scale of one foot

No 4
Built into the Churchyard wall at Aberdour

PLATE XVIII.

Within the Church of Maple

No 1

Within the Church of Meigle

No 2

Reared upon a pedestal of modern Masonry in the Churchyard of Meigle

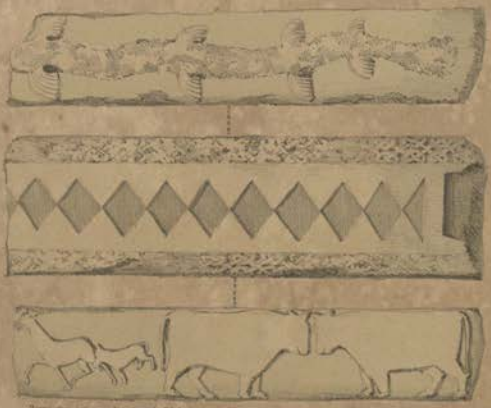
Scale of inches

PLATE XIX.

No 4.

At Strathmartin

Scale of one foot



No 5

In the Monastery garden at Meigle

Scale of one foot

No 1.

At Camustion

Scale of one foot

PLATE XIX.

No 1.
At Carnasten

PLATE XX.

No 1
At Kingoldrum
Scale of one Foot

No 2
At Kingoldrum
Scale of one Foot

No 4
At Kingoldrum
Scale of one Foot

No 5
At Kettins
Scale of one Foot

No 3.
Fragments built into the wall within the Church of Meigle.
Scale of one Foot

No 6
At Kingoldrum
Scale of one Foot

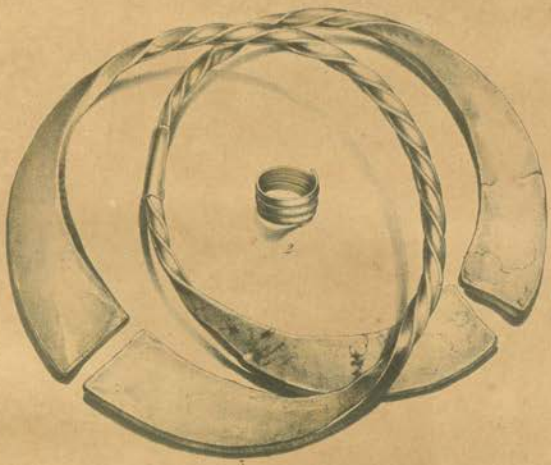
PLATE XXI.

In Turnall Church yard.

PLATE XXII.

Built into the Church wall at Invergowrie

1



2

4

3

Silver Ornaments found at Mortes-Lau en 1849

Drawn from nature & on stone by F. A. Bernatzik.

In the Cemetery on the Island of Sambiangee on the South Coast

Scale — the half of nature

Lith. Ed.r of Sclaters & Gilmour, Edinburgh

In the Cemetery on the Island of Inchkenneth on the South East

Scale — the half of nature

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